

OF DR. STOWE AND GOV. SLADE.

LETTER FROM DR. STOWE.
Walnut Hills, Cincinnati, June 5th, 1846.
W. CHALLENGER, GUY, SLAVER.

C. E. STOWE.

GOV. SLADE'S REPLY.

It is to be a source of much satisfaction that I am to enter on the labor assigned me, in conjunction with the men who compose the Central Committee for Promoting National Education. While their distribution among the leading denominations protestant christians secures the movement from imputation of sectarianism, it will exert moreover, a happy influence upon the great and precious cause of christianity among men, who will allow me to assure them that wisdom and experience assure me guaranty that the general movement will be wisely and properly conducted, and the confidence thus inspired, will, I believe secure the cordial co-operation of those every part of the country, who are ac-

Very respectfully and truly yours,
WILLIAM SLADE.

For the Boston Recorder,
Clerical Meditations.—No. IV.
MISAPPLIED TALENTS.

We are not our own, we are bought with price. The Christian's duty, honor and blessedness consist in glorifying God in his body and spirit, with all his powers and all his attainments. It behoves him daily to ask, "Lord, what wilt thou have me to do?" These principles apply to all the members of Christ's household, and should control their hearts.

and conduct in every sphere of action. To do good to the full extent of our power is the great end to be steadily pursued by the follow-

was his work, his own work, his beloved, his great work, in reference to which he said, "I am like my Master; for if any man have not the spirit of Christ, he is none of his.

Talents are misapplied, if they are turned aside from the object for which they are given, however industriously they are employed in other ways, and for other objects. If a colporteur in the summer months, when he is on his travels, that he finds upon the prairie he is crossing, he may enlarge his botanical knowledge, but the tracts in his pack are delayed from their errand, and the ignorant and perishing are hindered from receiving his counsels and prayers. Though his mind may be busy, it is not upon his work; and he is not laboring for the conversion of sinners, nor employing the means adapted to this end. The mother of children, if she neglects the instruction and training of the evading the claims of domestic duty, though she may gratify a taste for literary or scientific pursuits, she is neglecting the duty of her rich husband may sanction, mispends his time and misapplies her talents. The work assigned her by providence is neglected, and the highest interests, even the salvation of the souls of her children, endangered. And so like manner the pastor of a church who makes his current literature of choice, who reads the press, and of the multifarious reading scattered his time and attention, must necessarily misapply his talents. He may trample upon the hours of sleep to learn all the movements of the times, and to show his acquaintance with every work found upon any of the circulating, or in the libraries of the most celebrated parishioners, and show present venture that he has read more than they. But while so doing from week to week, from month to month, may a sheep of his flock has been left to stray without; many an afflicted home has been without the consolation he might have imparted; many a neighborhood, and many a family, have been bereft of the spiritual blessing at his hands. Many a wound in Zion has been left to fester and spread, and

sublime work of elevating society, of extending the privileges of liberty, and blessing the world with the gospel of peace, is committed to our nation. Providence has assigned us — and we are not to desert — not to despoil other lands; to conquer nations not by sword and cannon, but by truth, by science, by free principles and by the power of the gospel. When we send men to the Sandwich Islands, to India, to China, we send them armed with Bibles, and with the word of life, to preach to humanity; but those sent to Mexico must go with instruments of death. They must go to destroy; to burn cities and slay their inhabitants, and spread desolation over the land. And all this for what? I tremble for our country when embarked in such an enterprise. Let us not set our hands to the plow, to revel in the cruel spear and arrows, to our talons, hovering over our fair republic; we may despoil the dove with the symbol of peace, and the messages of love and good will to mankind. Let us pray that instead of the smoke of the gun, the smoke of the altar, and the smoke of the battle-field, we may see the bow of promise sweeping the heavens, and bearing the pledge that the earth shall never again be deluged with blood.

Paul describes it, and it cannot choose to
examine your affections toward it. Do
not think that because it is love, it will
behave itself unseemly, seeketh not her own
is not easily provoked, thinketh no evil,
joiceth not in iniquity; beareth all things,
believeth all things, hopeth all things, endureth
all things." I may add, in a word, it is the
best natured thing, the best complexioned
thing in the world. Let us express this sweet
nature in some few jarring images, that
that so, if it be possible, we may bring the
world into better music. Especially in mat-
ters of religion, let us strive with all men-
te to instruct and convince one another.
Let us endeavor to promote the gospel
preach, the dove-like gospel, with a dove-
like spirit. This was the way by which the gos-
pel at first was propagated in the world.
The apostles were like doves, they were
gentle; a bruised reed, they did not break,
and the smoking flax he did not quench; and
he brought "forth judgment unto victory."
He whispered the gospel to us from Mos-
sion in a still voice; and yet the sound the
of went out quickly throughout all the earth.
The gospel at first came down upon us as
gently as the dove, and as the gentle rain
of heaven; and yet it quickly soaked quite thro-
ugh; and doubtless this will be the most ef-
fectual way to promote it farther. Sweetness
and ingenuity will more commend men
minds than passion, sourness and severity
the soft pious reason breaks the flint than
hardest marble. Let as follow truth in love
and of the two, indeed, be contented with
truth, and let us follow it in love. Let us
truth, than to part with love. When we
convince men of any error by the strength
love, let us withal pour the sweet balm of
love upon their heads. Truths and love

From God's avenging wrath.

five years without any fault of his—an act for which, if she did it, she most manifestly deserved to have been cut off from the church. But whether she should be cut off for her law of divorce or not. She committed the very sin which "Spectator" denounce;—the sin of "doing evil that good might come;" and that good was, as he says, that she might have the custody of her infant children. And, as we have seen, she was *innocently* deceived by *fraud and deception practices upon the court* which decreed the divorce for which any lawyer would have been thrown over the bar; and if wickedness was chargeable upon the husband, the wife was equally guilty with him, and moreover—she was *innocently* committed to adultery which the council condemned him. But says "Spectator," "she did it *innocently*." Indeed! and can a *fraud* be committed *innocently*? Can a *fraud* *innocently* conspire with the husband to obtain a decree of divorce? Can a *fraud* be committed *innocently*? Does our Lord teach a system of morality of this description? and are we to understand that this is the morality intended to be taught by the council? But, says "Spectator," "friends advised her to do this."

act upon the eyes of the wife also for the first time. The husband was a member of the church, and the wife was a member of the church, and the decree of divorce? The sin was committed in 1830-1834, and the whole sin, a moral or religious point of view. The husband then put away his wife, or the wife then put away the husband: that sin was suffered ten years, and until they both agreed to inform the church, *the legal divorce might be given*. As the facts are stated by this writer, the result which condemns the man and justifies the woman cannot be good ecclesiastical law.

This council, according to "Spectator" are very unfortunate; they did not expect their result to be brought before the public; and, driving this was not to see the light. This promissory tale of action not being promulgated in the congregational churches, and which, in its consequences, involved probably more than one hundred persons among us in a constructive sin exposing them to excommunication. They put their decision of the case upon this rule: They promissory to the church, and they were not aware of the apparent strength of conviction. Although the spirit of the rule condemns the wife as well as the husband, yet they cover her with an impenetrable veil, and it might not have been known that this fraud was committed upon the court, if "Spectator" had not revealed it. Probably the result was not intended for the public, it is now before the public, and it must be discussed, and raised or fall by being brought to the decision of the Bible truth. If they had put their decision upon the facts stated by "Spectator," of new law, proclaimed for all the churches.

down, this was refuted and put down in the discussion between Mr. Phelps and Mr. Stow in the Recorder. If this result has no better ground than that to stand upon, it will fall.

ROBINSON.

Government and Rectitude.

Dr. White, writing on Political Rectitude in the Biblical Repository, speaks thus of the moral responsibilities of government.

There is but one code of morals for States and individuals, for a government and its subjects. Government is virtually and essentially an individual, an incorporation, a collected identity. It was not to be expected that Heaven should construct a law for a system of individuals, but for a liberal system of morals specially for a government, because it is a collective individual instead of a simple one. It would be strange code, which should recognize an

Paul, the metropolis of the Catholic World, he threw himself on the earth, exclaiming, 'Holy Rome, I salute thee!'

Having arrived about the period of the festival of St. John, he heard the Roman repeating around him a proverb current among the people:—"Blessed is that man, say they, whose sons rays mass on John's eve." "O, thought Lother, how glad would I make my mother blessed. The only son of Margarete made some attempts to grow on that day, but he could not grow so great. As he sat in his father's study, in confidence, he was visited by all the cherubs and chapels, gave credit to all the marvellous stories there told him, went through with devotion the observances required, and was pleased at being able to perform so many pious acts, from which his friends at home were debarred. "Now

The Canada Mission.
ON BOARD THE BURLINGTON,
for White Hall, Nov. 20, 1846.
MESSRS. EDITORS:—Your excellent paper

have been long trying to obtain a better place of worship for that too long neglected of our fellow-men. A petition is prepared and signed by many of the ministers of the others in Montreal, to be presented to the Excellency Lord Elgin, on his arrival, is forwarded daily, earnestly entreating his lordship to bestow his aid in relieving the destitute immigrants.

Should you have room, and feel disposed to notice our report and drop a word in favour of our design, it will be esteemed a great favour.

That God may crown all efforts with success, that have for their object the good of our seamen and destitute immigrants, is the united prayer of

T. OSOBY,

Agent of the Friendly Union of Canada.

